

A
REMONSTRANCE
TO THE
KINGS

Most Excellent Majesty:

Shewing the distressed estate of the
Church of ENGLAND.

WITH
The Lamentation of the Poor, by
reason of their sufferings in these Times of
Distraction, both crying for a
just redresse.

*Psal. 20. 9. Save Lord, and let the King
bear us in the day that we call.*

Printed in the Yeer 1643.

REMONSTRANCE

TO THE

KING

Most Excellent Majesty:

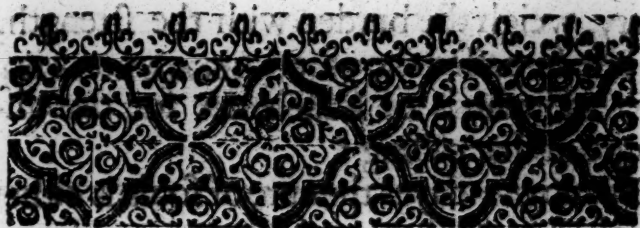
Shewing the distressed state of the
Church of England.

WITH

The Lamentation of the Poor, by
reason of their sufferings in these Times of
Distress, both crying for a
just redress.

Psalm. 124. Give Lord, and let the King
hear us in the day that we call.

Printed in the Year 1643.



THE
HUMBLE ADDRESSE
both of Church and Poore, to the
Sacred Majesty of their dread Sove-
raigne, CHARLES, Great Britains
Monarch, &c.

*For a just redresse of the uniting of Churches,
and the Ruine of Hospitals.*



When old *Israel* (most fa- Genel. 49. 14.
cred Sovereigne) pro-
phetically pronounced
this Doome concer-
ning his sonne *Issachar*,
that *hee should couch*
downe between two bur-
dens, he likened him to
a strong Ass, as needing much strength to
beare so great a burthen. And it was thought
of old, that the burthen of the Ministry, *Un-*
praeſſe Eccleſia, to have the charge of one
Church, & *non duabus ſubſeſſe Eccleſiis*, & not
to be over-charged with under-going two,
was ſuch, that in the ballance of the San-

Iffachars Affe.

ſtuary, weigh the burden with the ſtrength, the one ſurpaſſed the other, *ὁ τις πρὸς τὰ ἑα ἰσχυρὸς* : and who is of ſufficiencie for the diſcharge of that calling :

Dan. 5.

Judg. 16.

But now-a-dayes the cure of ſouls is either weighed in *Belſhazzers* ballance, and found too light ; or mens backs are thought like *Sampſons* ſhoulders, ſtrong enough to beare two Churches at once, as he carried the two poſts of the gates of *Azzah* to the top of the Mount which is before *Hebron*.

A ſtrange thing, that mens policie ſhould ſo meet a Princes pietie, that where he intended the bettering of the Churches impove- riſhed eſtate, by ſome competent proviſion, at leaſt, to each one : If Patrons cannot evite the neceſſity of obedience to that law of his Royal Parliament, & Decreet of his honorable Commiſſion, they ſhal find out ſuch a politick courſe, as in effect the ſame ſhall bee but fruſtrate howſoever: for where two Churches are to be provided ſeverally, getting the charges united, and making one ſing dumb, they have made the poore petty portions united together likewise, to equall that mea- ſured competencie of proviſion appointed in the Act: as if bettering of proviſions for ſeverall Churches had not been meant; but that in the kingdome the impairing of the few number, both of Churches and Paſtors, had been intended. And making thereby ſome
Minifters

Isaachs Asse.

Ministers, that it may bee said of them, as of *Hercules* pillars, *Nil ultra*, being life-renters only to wear off, and none thereafter in those places any more to succeed them.

Because (forsooth) men are so loath to part with the Churches patrimony, should therefore be made such an illicite matrimony and conjunction, as is much lesse tollerable then with the Jews under the law, to have plowed with an Oxe and an Asse together? or alike unlawfull, as when they coupled themselves with the women of Ammon and Ashdod?

Deut. 12. 10.

Nehem. 13.

Or should such a monstrous metamorphosis be made, that so many Churches & Congregations, which before were Substantives, and stood by themselves, shall be now so wofull and variable Adiectives, as a sound agreement and hapy consolidation is never to bee expected, and as their ruinate cases shall hereafter declare?

We detested before Idols in Churches, but we are making now Idoll-Churches, henceforth not to be *ob solatio vivorum*, but to bee *cemeteria mortuorum*, the sound of Gods word no more to bee heard in their pulpits, but of the dead tolling of the Bell at Burials in their steeples.

As the *Philistims* filled up *Isaaks* Welles of springing water, which his father *Abraham* Gen. 26. 18. had digged in his time: so hereby closing up the Cisternes and Conduits of that still and living

living water which gave refreshment to the Lords flocke : and incroaching upon the limits of that greene Pasture, wherein the Lords sheep were duly made to feed.

Psal. 23.

As if there were no meanes how the Churches of this Kingdome here, could bee otherwise to such a meane competencie of maintenance provided, out of their large and sacrilegiously detained Patrimonies, then by making the Israelite and Egyptian, who in *Moses* time strove together of them, killing one of them to preserve another.

Exod. 2. 11.

Judg. 12.

Or as the Ephraemites, who could not so grossely pronounce *Shibboleth*, but *Sibboleth*, with a smaller voice, were all slain by the Giliadites, at the passage of Jordan : even so, that all such Churches that are not excessive in burden and bounds, and of the grossest and greatest in the Land ; but of any meaner and lesser sort or size, should be so extinguished,

Numb. 16. 31.

Genel. 41. 17.

swallowed up, and devoured, as with *Korahs* punishment, or *Pharaohs* dreame, they should symbolize, men misconstruing herein (as *meth*) the words of our Saviour, *That to him that hath, more shall be given : and from him who hath not, even that which he hath shall be taken from him.*

Matth. 13. 12.

2 Sam. 7.

David, when he sate in his house, and had rest given him round about, from all his enemies, did advise to build Gods house : So his peace bred him piety ; and his rest, religion.

But

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But it is contrary with us, our peace hath bred such policie, and the fruit of our rest, is the robbery first, and next, the ruine of Gods House, counting Kirkes to bee like *Esau* to Gen. 25. us, not to be planters, but supplanters thereof: Contracters and not enlargers of the Kingdome of Christ. And thus (as the Prophet *Micah* saith) the great man spake out of the Micah 7. 3. corruption of his soule, and so they wrapt it up.

But assuredly, such Appendices as they have made many Kirkes of, will bee seen at length, never to have proceeded of a good Thesis: neither will ever such a perilous copulative Conjunction, doe what they list, admit of, nor take places in a good construction.

Before Pastors were impoverished, and 1. Pastors made fewer. now shall their number thus be diminished: The Kirk first stript (like *Ioseph*) of her Coat, Genes. 37. which should warme her: and next, of her Watchmen, which should arme and defend her: under pretence of some restitution of men, to make her wofully destitute of men: Is not this the vilest sort of sacriledge? Or how farre is it from the practise of *Iulian* in like case, *qui extinxit non solum Presbyteros, sed Presbyterium?*

And how agreeable this Syncope, or Con- 2. Advantage to seducers. traction is now to pietie or reason, may bee clearly discerned, that when not onely the sheep of the Lords pasture are increased, and

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2 Sam. 24.

the people (as in *David's* time) are multiplied exceedingly; but the number also of the Wolves, who assault the Lords flocke, daily likewise groweth: and the Foxes, who destroy the Vines, even the Vines which have small Grapes: (to wit, simple and unlearned Christians.) Should then the number of the carefull and watchfull Sheepheards bee diminished and made fewer?

Cant. 2. 15.

Matth. 9. 37.

It was the precept of our Saviour, because the Harvest was great, and the Labourers were few, That wee should pray the Lord of the Harvest, to thrust out many faithfull Labourers into his Harvest. But to this precept of his, our practise now-a-dayes is flat contrary, and contradictour; yea, absurd, and against common reason, where much worke is, there fewer workmen to be.

Exod. 10. 10.

It was *Pharaoh's* working wisely (indeed) to augment the Israelites Taske, and to impair their strength, and meanes to performe the same. But such policie being void of piety, did procure plagues only, and drew on misery.

And as the Kirke, to the great advantage of her enemies, receiveth (as is said) hereby a notable injury, what wrong is likewise done to Learning and Universities, any one may easily perceive.

3. Colledges
Hurt,

Colledges and Schools, the Seminaries of
Sciences,

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Sciences, and Nurseries of Religion, (like *Gabben* in Egypt, where the light of the land is) they shall carefully traine up, and yearly send forth a more and more numerous Offspring, at Parents large expences, like *Levi* to bee divided in *Jacob*, to teach the LORDS Judgements, and to bee scattered in Israel, to teach the people his Law; and yet the places which they should fill, and live by, by a new practise of annexation of Kirkes, next unto Kirke-rents, shall be occupied *Titulo oneroso* onely, for the most part, and taken up by others.

If this then bee a way, either to encourage Parents, and hearten Youth; or a practise to replenish the Schooles of the Prophets hereafter: and so consequently be profitable either to Kirke or Policie: or rather be not a mean to effectuate the contrary, and make *Bethel* a *Babel*, let any indifferent or pious minde judge.

The Countrey in like manner, how with Kirke and Schooles it may many wayes cry out, the apparant scarres of her deepe inflicted wounds, shall hereafter offer themselves conspicuous, and make the truth hereof more then cleare and manifest.

At the time of that reformation of our Countrey, where rather a deformation was in many parts, through popular and unruly confusion,

Genes. 49 7.

4. Parents discouraged.

5. The Countrey harmed.

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fuffion, (Greed, and not Godlineffe poffeffing the mindes of many) it was not enough then, to the grieve of the godly, to levell with the ground, deface, and caft downe Kirkes through the land, and other religious places, which might have ferved (befide the ornament of the countrey) for other better uses, crying onely in the language of Edom, Raze them, raze them, even to the foundation: as if (againft the law) the houfe having the leprosie, could not be purged, but by pulling downe: fo that as yet in many places, there remaineth but the monuments of headleffe fury, & *Sege ubi Troja fuit*: But alfo men now-a-dayes, and goodly Professors (forsooth) thinking there are too many religious places as yet in the land, and houfes of Gods worship, have redacted twotill one, and made thereby a second defalcation to abridge the summe.

Pfal. 137. 7.

Levit. 14. 41.

*Cic. de Divi,
Lib. 1.*

It is reported of *Hanniball*, a Captaine of subtilie policie, that he faw in a dreame, being in Italy, which he intended to subdue to himfelfe, a monftrous image appearing before him: at the fight whereof he being amazed, asked what it was that fo ghastly appeared? The Image answered, *Vastitas Italia*. But this Image deceived *Hanniball*: for after the fight of his brothers head, sent unto him by the *Romanes*, hee was forced to fly from Italy to

Car-

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Carthage, and so frustrate of his expectation. It shall prove likewise but an unluckie prodigie to them, the devastation of their countrey, who by laying waste so many Kirks of goodly and godly ornaments, shall make the same in short time, to become like *Achan* or *Abso-* Joshua 7.
2 Sam. 18.
loms burials, heaps of stones here and there through the whole Kingdome.

Our Saviour was much moved, and as a great motive it was also used by the Elders of the Jewes, to perswade and induce Christ to grant the Centurions petition, and heale Luke 7.
his servant, Because he loved their Nation, (said they) and had built to them a Synagogue. Where they make there this outward action a sure testimony of his sincere and inward affection towards their Religion.

Then what can be the affection or zeal that many professors now beare to the worship of God, which they professe, when in place of building Synagogues, or Temples, and multiplying their number, whereof this Kingdome standeth so much in need, they rather by such uniting have impaired the number, and exposed the edifices to ruine and contempt. Thus (as the Prophet saith) while every one of them runneth to build up his own house, and prepare galleries sieled with Agg. 2.
Cedar to himself, the house of God is not only left, but made forsaken and desolate.

Issachars Assa.

6. Civility
hundred.

Ruth 1. 16.
1 Pet. 2. 17.

Civility hath ever also been scene to have
beene the Daughter of Religion: which as
she pointed out, *Qua Dei sunt*, so likewise
Qua Caesaris: teaching to be holy towards
God, and righteous towards Man: and so to
give each one their due, and observe both
Tables. And experience hath taught, where
Piety hath bid fare-well, there Civility and
comely Policy hath, like *Ruth*, inseparably
followed *Naomi*, and godlesse Barbaritie ta-
ken up their room. And where God is not
feared, the King cannot be rightly honoured:
for these two, like *Gemini*, both goe toge-
ther: and the strongest inforceer is knowne to
be the Conscience: which, where it is not
informed, no marvell that deformity of man-
ners, and breach of duty both to God and
Man.

Now, where it was requisite then, mee
Kirkes for this effect in sundry parts of our
Country to have bene erected, should such
a concise abridgment of the number of these
beene made, which were anciently for the
rall Service appointed, and had severall main-
tenance for that cause allotted, as now ad-
dies, (necessary flat contrary requiring) two
redacted to one, especially their bounds be-
ing become more habitable, and more peo-
ple now in-dwelling also the same?

Poore

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Poore people in like manner in many places, how they are hereby wronged, their grieved hearts furnished matter of regrate to their plaine and pleaning tongues, and their sad querimonies poured forth into the eares of every man, indifferently give sufficient prooffe: when by the toylefome labour of the fixe dayes commanded, their bodies being worne and wearied, they shall be made, upon the Lords Sabbath, with grieved hearts, and grudging speeches, to passe by, and desert their owne commodious and kindly Parish Kirkes, wherein so frequently they had received the comfort of the Word and Sacraments; and to trudge further to these new made Mother (I had almost said Step-mother) Kirkes: where, in discontenting amazement, after they have heard a Stranger-seeming voice, returning homeward, and back-treading their tedious and uncouth way, after mutuall regrating, they may justly say, That they have gotten both Preaching and Penitence together.

And what scandall and offence it is to those simple ones, when they shall see Religion thus so little regarded by goodliest Professors, and great men of the Land, the exercise of the Worship of God in so many places extinguished, so many Lamps of the Candlestick of the Sanctuary plainly put out, Mammon

7. Poore people and subjects, both mis-cased and scandalized.

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Gen. 9. 22.
2 Sam. 16.

mon to have subjected mens hearts so to her slavery, that she hath made their hands to pull downe the Lords Houses, and Mannour-places of his Divine Worship, the publishing of his Gospell so to be confined, the number of his Ministers so to be impaired, the Kirkes Patrimony still to be retained, and now eternized, as it were, to the Posterity, and in place of Restitution, nothing to be either had, or heard, but mockage, or railing, as if *Cham* were revived, or *Shimei* set on foot againe.

If this be not matter to scandalize weak ones: (and woe be unto him, who giveth offence to such:) or if this be an exemplare perswasion to such, who are given most to follow the example of their Superiours, to respect Religion, to reverence the Worship thereof, to regard Pastour or Place, or to bee unfalne away, either in Errour, or in meere Atheisme, let any one of judgement discern.

Yea, I dare boldly and confidently, with conspicuousnesse of truth and equity, avouch Where two Parishes are made one, that it had beene more urgingly necessary, of such Parishes that are but one, and whereof there is a great number in the Land, a division thereof to have been made, each one in two or three competent and sufficient ample parishes at least: the most of such great Parishes, rather like petty Shires, or Countries, in their severall

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rall Circuits, being the Inne-Countrey, and most populous, and best inhabited parts of the Land. In which hudge Parishes of so many thousands of Communicants, and of such far and large extended bounds, those that dwell in the utmost and remotest parts thereof, are like the Jewes, who once in the yeare onely came up from their Borders and Coasts, to the Temple of Jerusalem to worship. Such is their anniversary visiting of their Parish Kirkes onely, it being not a Sabbath-dayes, but a week-dayes journey to goe thither, though not the same day to returne.

1 Sam. 1. 21.

Luke 2. 41.

And as *Reuben* and *Gad*, and the halfe Tribe of *Manasseh*, when they were dismissed by *Ioshua*, and had returned to Gilead, the land of their possession, were forced for the longinquitie, and farre distance of place from *Shiloh*, where the Lords Tabernacle was, to build an Altar for a memoriall to themselves; even to testifie, That they had part in the GOD of *Iaakob*, and were not Aliens from the Comon-wealth of Israel.

Joshua 23.

So, I say, many one, and much people in such Parishes aforesaid, and in many parts of the Land, have more then great necessitie, in respect of their farre and remote habitations from their Parish Kirkes, to have erected

C

amongst

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A&A, 16.

Math 9. 36.

amongst themselves Temples of Gods worship, and exercise of Religion: Seeing that in most of these Parishes, the poore people otherwise remaine, through want thereof, like blinde Idiots, nussed up in ignorance and Atheisme: whose ruthfull condition, like that vision of the man of Macedonia, to the Apostle *Paul* in the *Acts*, doth plead for like aid, and invocateth like pittie. And amongst whom, if our blessed Saviour were corporally, as hee was amongst the Jewes; hee should bee seene with like pittie and sighes to complaine and bewaile them; because hee saw them like sheepe wanting a Sheepeheard: it passing the power of any one man, though never so diligent, to discharge a Pastorall dutie; no, not to the halfe.

Hence it is, that not onely, as by the Prophet, the L O R D complaineth, That for want of knowledge his people perish, and pittifull ignorance is seene in their mindes: but also that such barbaritie and vitiousness is seene in their manners. Hence it is, that moe are oftentimes seene in their Kirk-yards gazing, then within their thronged Kirkes gathering. Hence it is, that poore infants, especially in Winter season, have died without Baptisme, before that either the Pastor could bee advertised, in such a long and lingering way, upon necessity to come; or the Infant

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Infant by any meanes, quarter way, could be brought. And hence it is, that many a poore soule, without Pastorall presence, or notice, hath died without comfort; beside the many faintings of poore and silly ones, by a wearisome way, which made C H R I S T to be Mark 8.2. compassionate towards the multitude, and therefore would not send them away empty: For some of them came from a farre (saith the Evangelist.)

Where otherwise, through putting up, and not pulling downe of Kirkes, raising and not razing Christian Synagogues: Pastorall dutie in informing ignorants, reforming the vitious, comforting the distressed, and watching over all, should this way bee better discharged, subjects and poore people more should bee eased, the Countrey and Kingdome more should bee decored, the fewer starting-holes left to the subsidiary Seminaries of the envious adversaries, Popple and Tares in the Lords field; and the glorious Gospell of Jesus Christ more plenteously should abound, and shine in the Land.

But what shall I say? Too dolefull experience of this clayie Age, hath too well taught the facility of pulling downe: but the too great difficulty in their places of putting up of Kirkes, and the Ablative hath ever been in farre easier use with us, then any

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wayes the Dative : Practising so the first part of *Zaccheus* life, but not acting the last part of his Restitution : and to impede hereafter any expectation of the same, converting now, by a retrogade, the plurall number of Kirkes into a simple singular.

Prov. 3 9.

Genes. 42.

Luke 9. 33.

Acts 26.

Yea, to speake to such men of building of Kirkes, where in such populous afore-said places, there is more then need : or as *Salomons* precept is, of honouring the LORD so with our Riches ; a man shall seeme to them to bee a Barbarian, whose language they know not : or like *Ioseph* with his brethren, as needing an Interpreter : yea, they shall thinke, as is said of *Peter*, That hee wist not what hee said, when on Mount Tabor hee would have builded one Tabernacle to *Moses*, and one to *Elias*, and one to CHRIST : or as *Festus* objected to *Paul*, That too much learning had made him mad : So that they who minde such things, too much zeale hath made them franticke. But speake of casting downe two Kirkes to make up one : or annexing one unto its neighbour Parish, henceforth ever to be but one Cure, and in sundry places : as it were alluding to the Trinitie and Unity, to cast three in one, they will straight wayes applaud, with that of the Poet :

Vnio Divina est, &c.

It

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It is reported of *Pericles*, that being asked Polion.lib.1.
Arat. by *Alcibiades*, Why so often hee seemed so sad and pensive? Who answered, Because ('said hee) I remember upon that account which I have to make for that which I have received to build a Porch to *Minerva's* Temple in Athens. But how few are now like to *Pericles*, who minde how much they are addebt to G O D to build his Kirke, or maintaine his service? or what account they have to make before God and his Angels, for the meanes which they with-hold, and whereon the same should bee done? But on the contrary, make no conscience, zeale-lesse-ly, through Greed, to ruinate those which zealously, through godlinesse, were formerly by others already erected.

Goe to the Isles of Chittim, and behold; Jerem.2.9. send unto Kedar, and inquire of the Nations round about, if any such thing be done, let be by Christians, but by very *Turkes* and *Pagans* to their Gods, as to the true God, whom in Christ we worship aright. What Temples, or religious places, once dedicate, de-face or expose they to contempt, ruine, and daily decay, as named Christians, now-a-dayes, who will not onely first rob the rents from them; but next (like *Antiochus*, who made the daily sacrifice of the Temple

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to cease,) will abrogate and exile the exercise of G O D S worship in Word and Sacraments out of them, and set up the Abomination of Desolation in the places where it ought not: An ill Positive (forsooth) admitting no where a Comparative.

Let this clayie Age looke backe also to their fore-fathers zeale, and bee ashamed, with their Chappels without their Houses, and Oratories within, with their Churches piously respected, and their Hospitals plentifully then doted; the swarmes of Churchmen within Townes, like *Baals* Prophets, sitting at plentifull Tables: and those without, like Egypts Priests, abundantly provided for; erecting also daily, and not, as now, dejecting religious Temples: and like *Nebuchadnezzar*, first spoyling the Vessels, and Treasure of the Temple; and then razing the Edifices therof: first to be Church-robbers, and then, ere they restore, to bee Church-ruinaters.

1 King. 18.

Genes. 47.

2 Chron. 36.

Genes. 31.

Consider also in that flourishing and Reverend neighbour Church of ours, where farre lesse Parishes are in sundry parts: and search as narrowly as *Laban* searched the stuffe of *Jacob*, if this bee their practise: or any where else, where G O D in mercie hath restored his Gospell, to bury the memorie of so many ancient Churches, as *Jacob* buried the

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the strange Gods of his household under the Oke which is beside *Sechem*.

Genes. 35.

Not that any way I speake against such uniting as is permitted, and clearly mentionate in that Statute of Parliament: to wit, using the very words of the Act it selfe, *Where the Fruits of any one alone will not suffice to entertaine a Minister: and that the Rentes and whole Patrimony thereof are no waies answerable to the portion or quantity of five Chaulders victuall, or five hundreth Markes of silver in yearly commodity, and value: and where for distance of place, and other lawfull causes, they are not also found incommodious so to be united.* (Of which sort there are few, if any, within the whole kingdome)

But where beside distance of place, and other lawfull causes, why they are incommodious, faire Parishes, and famous Benefices are united together, the value of the Rents, Fruits, and Patrimony of any one whereof, will exceed far the meanest foresaid proportion: to wit, of five Chaulders Victuall, or five hundreth Markes Silver: yea, equall, and surmount the highest quantity: to wit, of ten Chaulders Victuall, or a thousand Markes Silver, and double, if not triple the same.

Where

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Where such as these then are coupled together, like Ratches for a game at hunting, what importeth such a smothering Union, but the fore-said sad sequeles? Or what better fruit can such a bitter tree produce, but sowre grapes to set the teeth on edge?

Exod. 2. 19.

As *Moses* then (Sir) commiserating the estate of the wronged Daughters of the Priest of Midian, who were driven away from the Troughes of water, which they had filled to water their Fathers Flockes: As hee, I say, defended, and brought them backe againe to those places, and gave their Sheepe refreshment: So (Sir) pittie the wronged estate in like manner of the Church in your Land: Defend it likewise, and make patent againe the doores of so many Christian Temples, shut up like the Caves of the Canaanite Kings: that comfort againe may bee within them ministred to the LORDS people, that the flock of his Heritage (as the Prophet speaketh) may be fed with the rod of his owne mouth, as in the midst of Carmel, and that they may pasture in Bashan and Gilead, as in old time.

Joshua 10.

Micah 4. 14.

Luke 1.

And as *Zacharias*, the Baptists Father, though for a short time, hee was stricken dumbe, yet at last his mouth was againe opened, by sensible and cleare speeches to prophesie

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propheſie and proclaim that Horne of Sal-
vation that was raiſed out of the Houſe of
David, and Day-ſpring, which from on
high had viſited his people *Iſrael*: So (Sir)
reſtore in like manner, to ſpeech and pro-
pheſie againe theſe dumbe, yea dead ſtricken
places of *G O D S* ſacred worſhip, that the
ſame Goſpell may bee as yet publiſhed,
and that the ſame tender mercie in them may
ſtill bee maniſteſted through all the corners
of your Land, to give light to them that
ſit in darkneſſe and in the ſhadow of death,
and to guide their feet into the way of
peace.

Or as the Whale, howſoever ſhee ſwal- *Jonas 2.*
lowed up *Jonas*, diſgorged him againe up-
on the dry land: Even ſo (Sir) howſo-
ever this uniting of Churches through the
moyen and greed of men, hath paſt the
true Caſes of many whereof were never
(am perſwaded) clearly knowne to your Ho-
nourable Commiſſion: Like a wiſe *Salomon*,
then, pronounce the ſentence of Diviſion:
and that, as the two Women which plea-
ded before him, were each one reſtored
to her owne Childe; ſo that every Church
may bee reſtored with a competent main-
tenance, to its owne former and primitive
condition: Elſe it had beene better, both
D for

Issachars Asse.

for Church and Kingdome, that poore as they were, still as yet they had remained severall.

Gen. 13. 5.

And let not (Sir) *Abrahams* Altar be as it were *Baals* Grove, that GOD should bee left to plead for himselfe: but swey that Scepter of Royall power, which one after another, for the defence of his cause, hee hath put into your hand.

Judg. 6. 30.

Let not Christian Temples goe downe into your Kingdome, which were as the Tents of the Shepheards, where the LORDS Well-beloved went forth by the steppes of the Flocke, and there fed her weake and tender Kids with the spirituall food of the bread of Life. Especially where greater need is to put up moe.

Cant. 1. 7.

Neither let the Watchmen, which goe about the Citie, of whom the Spouse in the Canticles seeketh her direction, where shee may finde him whom her foule loveth, bee diminished in number, where there is more necessity they should be augmented.

Cant. 3. 3.

3 Sam. 11.

Let not *Nahash* his enterprife come also now-a-dayes in practise, where two eyes are, to pull out the one: and bring a shame so upon the LORDS Israel. Neither let the barking

Iffachars Affe.

king Dogges bee removed from the Lords
Flockes; except thereby wee would please
the devouring Wolves.

But let the Walles of Jerufalem ftill bee
going up, maugre all opposition: Repaire
the ruines of your Church, restore the rapines
thereof: and in the well ordered house of
G O D, let the Levites, being restored to Nchem. 8. 8.
their portions, bee reponed also, and fet in
their places: who may read in the Booke of
the Law of G O D distinctly, and give the
fense, and make the people to understand the
fame, that fo your G O D may remember
you ftill in goodneffe, and not wipe out your Nchem. 13. 14
kindneffe which you have showne upon his
House, and upon the Officers thereof. *Amen.*

FINIS.





THE
P O O R E S
Complaint,

For a just Redresse of the ruine of
Hospitalls.



O fooner (Dread Sovereigne)
was the voice of the Turtle
heard in our Land, (as the
Spouse speaketh in the *Cantic. 2. 12.*
articles) or did the Gospell
of Grace make a *Goshen*; but
as soone was that speech, *Vp, Moab, to the
spoile*, put in speedy practice; and (as the
name of the Prophets sonne was) like speedy
Robbers, they were swift to the prey: So
that the zeale of Gods House (with *David*)
did not eate them up, but their zeale did eate
up the Lords House; while as they hungred,

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not for the good, but the *goods* of the Church, and made the Lords Patrimony to bee like the Baptist, who said of himselfe, *Me oportet minui.*

Neither were they content to doe so to the Lords Embassadours, as *Hannun* did in curtailing the garments of *David's* servants, and making the Church (as the Prophet speaketh) like a Widow left to the spoile; but the very Hospitall Oratories, where the poore members of Christ were placed and planted, comforted and relieved, have not escaped their supplanting, and rapacious devouring: so that what former Pity and Piety did in *endowing* such Places, latter impietie hath done cleane contrary, in *undoing* thereof. Not remembering that speech of holy *Augustine*, *Si sterilitas in ignem mittitur, rapacitas quid moritur? Et si qui sua non dedit semper ardebit, quid recipiet ille qui aliena abstulit?*

Yea, not onely have they robbed Christ Jesus more cruelly of his Coat than those *Roman* Souldiers who did cast lots thereon, but also for extinguishing the memory of such mortifications, upon these very Houses to which they did belong. They have practised that speech of *Edom*, *Raze them, raze them, even to the foundation*, making cursed *Jericho* of such blessed places, which was sacked

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ked, and sowne with Salt, and which is so evident in the truth thereof thorow the Land, that in place of *Prooffe*, it needs rather *Reprooffe*, and forceth this humble *Addresse* to Your Majestie at this time for a speedy *Addresse*.

Consider then (Sacred Sir) how horrible a sinne this is, which cryes so in Gods eares for revenge, and in Yours for reparation, what ingratitude is it to God, what staine to the Gospell, how ignominious to this Nation, injurious to the Poore, hurtfull to themselves, scandalous to others, prejudiciall to posterity, and in a word, every way damnable.

And as *David* when he came to his Kingdome, for the kindnesse that he found at the hands of *Jonathan*, kythed his thankfull affection to his sonne whom hee left behinde him, poore lame *Mephibosheth*: Even so (Sir) seeing the Lord hath advanced your Royall Majesty, and brought you safely to your native Kingdome, for this kindnesse of His to you, show your thankfull affection to the Poore, Leane and Lame Members of Christ Jesus, whom hee hath left behinde him in his stead to his second coming: and remember that the cry of their robbery and oppression cryes to your Sacred Majesty, as the saved Theefe did to Christ on the Crosse, saying,

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ing, *Lord remember me when thou commeſt to thy Kingdome.*

And as worthy and wiſe *Salomon*, at his entrie of ſwaying the Scepter of Royall authority, redreſſed both prudently and powerfully the wrong that was done to the true Mother of the living Child, which was theſtuouſly interchanged and ſtollen away from her, and a dead Childe left in its roome: Even ſo (Sir) let this diſtreſſed Mother that pleanes and pleads now before you, finde the like comfort, even thoſe Nurseries of the Poore, piously founded, but impiouſly ſubverted and confounded, which cry now and crave to be reſtored to that which theſtuouſly in like manner hath been taken from them, and nothing at all left in the roome thereof, no, not ſo much as the empty walls of their habitations.

Neither let ſuch a Guilt (Sir) lye on your Land, nor Staine on the Goſpell, that the Church ſhould not onely be ſcene ſacrilegiouſly robbed of her due Patrimony, but alſo beſide the Vintage of *Abiezer*, that the very Gleanings of *Boaz*, or *Ephraim*, ſhould not be left; and not onely the Childrens Bread taken away, but, not ſo much left as the very Crumbs of the Poores Almes unſnatched up greedily.

Indeed,

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Indeed, the L O R D, this many yeares bygone, hath continued with us the Gospel of Peace; and with it, an happy Peace and Plenty; the comfort of the one, and commodity of the other: and shall He be so requited for all that hee hath done to his Vineyard; that in place of the sweet fruit of the workes of Charity, he shall finde the sowre grapes of the workes of Cruelty? And like the sin of the sonnes of *Eli*, shall the Lords Offering by such a rapacity be abhorred, to cause fearefull wrath at last seaze on your Land? and shall this not bee showne to our zealous Sovereigne?

Hath not this caused the taunting obloquie of the adversary, that our profession is not onely a solifidian Religion, but that our faith (like *Pharaes* leane Kye) hath devoured the fat of the fruits of the charity of others, which should have beene adorned and perfected by our owne, to others? Hence is it that our goodliest Professors are said to bee (and are too well seene) most powerfull onely like the Load-stone in the attractive faculty; skilfull in the Ablative, but ignorant in the Dative case; Arithmeticians onely in subtraction from God, to make up an addition to themselves, whose hearts are as *Nabals*

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bals, or *Dives*, destitute of pittie; and whose hands are as *Hophines* flesh-hooks, nimble in rapacity; but as *Ieroboams* arm dried up, and destitute of charity.

It was the former glory (SIR) of your native Kingdome, that no Nation did overmatch it (according, yea beyond the power thereof) in stately erections, and rich endowments of religious places: but now her glory is turned to her shame, while as the eie of the most curious survey shall not in any Country or Kingdome, round about, behold so many religious places and Hospitalls promiscuously demolished, as in this our Nation; and not onely Christs patrimony devoured, appointed for his worship; but the Poores also, ordained for their comfort, whereby those who should bee in these places supported, and releevd (like *Amen*, looking leaner from day to day) are now forced in their feeble strayings, and bedfast starvings, to poste up such groanes, and greevances, to the Throne of Justice, as may bee fittest pleaders of their cause, and plainers on their wrong.

This is the cause (SIR) of such desolation in the Land, and that it staggereth and reel-
leth

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leth to and fro, like a drunken man. This is the cause why so many ancient and noble houses, draw neare the period of utter exterminion: and that the line of desolation is spread over them, and the stones of emptinesse are to bee found in them. This is the cause that such a visible curse is scene to follow upon the eating of the fruit of this forbidden Tree. For assuredly the Lords portion will be unto them, and their estates, as that worne which was at the roote of *Jonas* Gourd, which caused a speedy fading, and finall decay, like *Achans* execrable thing, which was his ruine, and his whole families: or as the Arke to the *Philistims*, which never ceased to plague them, till it was sent backe to the right owners. And as *Jacob* supplanted *Esau*, the holy thing will be ever the supplanter of the unholy usurper: the bread of deceit will turn into gravell, in the mouth: and the stollen waters be sweete, yet like the accursed water to the guilty party, although they cause swelling of their rents at first, yet they shall bring upon them a consumption at last.

But fearfuller shall bee their ditty hereafter, when Christs words not only of, *Non parvum*, but *pabulum abstulisti*, shall be pronounced.

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nounced against them: and most fearfull
shall be their doome of eternall damnation;
which like that threatning against the House
of *Eliz.* shall make their eares to tingle; and
make them more dreadfully astonished, than
ever was *Balthassar*. The imprecation where-
of is set downe as the sententiall and usual
clause and clause of such Mortifications,
saying thus, and as from *Ebel* thundring, *If*
any shall take away, or apply to any other use,
that which I have mortified and bequeathed to
the indigent, (as I hope none will dare ever to
attempt) *let him be Anathema,* and let his counte-
enance be without mercy at the dreadfull day of Iudg-
ment; when hee shall appeare and receive his
doome at the hand of the Iudge both of Heaven
and Earth, to whom I dedicate the same.

This (Sir) is the Cause likewise why so
few new Erections of such Places are in the
Countrey, or charitable Dotations, out of
true devotion; while as they see how the li-
berall donations of others, and pious erected
Hospitals are so grossely devoured and ru-
nated, remediless: and thereby vehemently
suspect, yea, assuredly expect, that it would
not otherwise fare with that which they
would in like manner out of piety and piety
amongst themselves conferre to God.

Donation

to God

Neither

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Neither have Laickes onely had their hands in this cursed Crime, but *Levi* hath also joyned with *Simeon*, to bee brethren in evill, and both have linked together, as *Sampsons* Foxes, to waste the Lords Field : so that *Iudas*, *quid mihi dabitur, & ego tradam eum?* hath not died with him : but without Sense or Shame, hath beene the manner of latter bargaining by his Soule-lesse successours, their conscience being more leper than the body of *Gehazi* : and a more dreadfull judgment abiding such, nor that for the receiving of the gift from *Namian* : for as *Lamech* said to his wives, so may I, if this horrible Crime in Laickes be avenged sevenfold, doubtlesse in such who should bee Trumpets to cry aloud against the same, and should bee preservers of such places, it will be avenged seventy fold. And be hee of what degree soever, who for bribe or favour, like *Iudas*, or *Pilate*, hath betrayed or delivered Christ in his poore members, and their rights, to the barbarous and cruell hands of those who have *Canniball*-like devoured them, with *Iudas* and *Pilate*, such should be justly reputed to have no place in so holy a ministracion, and may with them feare the like woe and judgement.

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Let not then (Sir) your Land herein be an *Aeldama*, or the blood of the poore (like that of *Abels*) cry still against the same for vengeance. Deliver your subjects from such a fearfull curse, and cause their mawes (like the belly of *Jonas* Whale) to disgorge the Poores portion, who have swallowed up the same, that (as *Iob* sayes of himselfe) the blessing of him who was ready to perish, may come upon you, and ye may cause the hearts of the poore to sing for joy. Put on righteousness then, and let it cloath you; judgement, and let it be a Robe and a Diademe unto you: be eyes to the Blinde, and Feet to the Lame: and the cause of the poore, which ye know not, search it out. For it is your part (Sir) to purge the Land of such blood-guiltinesse, and to make a strait inquisition, with *Ioshua*, concerning the execrable thing: to breake the jawes of the wicked, and to pluck the spoile out of their teeth, and to the poore at this time to leave a blessed memoriall behinde you: So may ye promise to your selfe, that yee shall die in your Nest, and multiply your dayes as the sand: your Root also shall spread out by the Waters, and the Dew shall lye all night upon your Branch: your Glory, in like manner, shall be fresh in you, and your
Bow

Job 29.13, 14.
&c.

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Bow shall bee renewed in your Hand : and
amongst all the Titles of Honour and Digni-
tie which the Lord hath multiplied, and hea-
ped upon your sacred Majestie, this shall

not be the least, wherewith your

Royall Grandfire, of

blesed me-

mory was styled, to bee called,

THE POORE MANS

KING.

F I N I S.

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THE BOSTON COMPANY

The following is a list of the names of the
 persons who have been appointed to the
 various positions in the various
 departments of the Government of the
 United States of America, for the
 year 1890.

1990

1911

Indoor air quality

THE UNIVERSITY OF CHICAGO

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